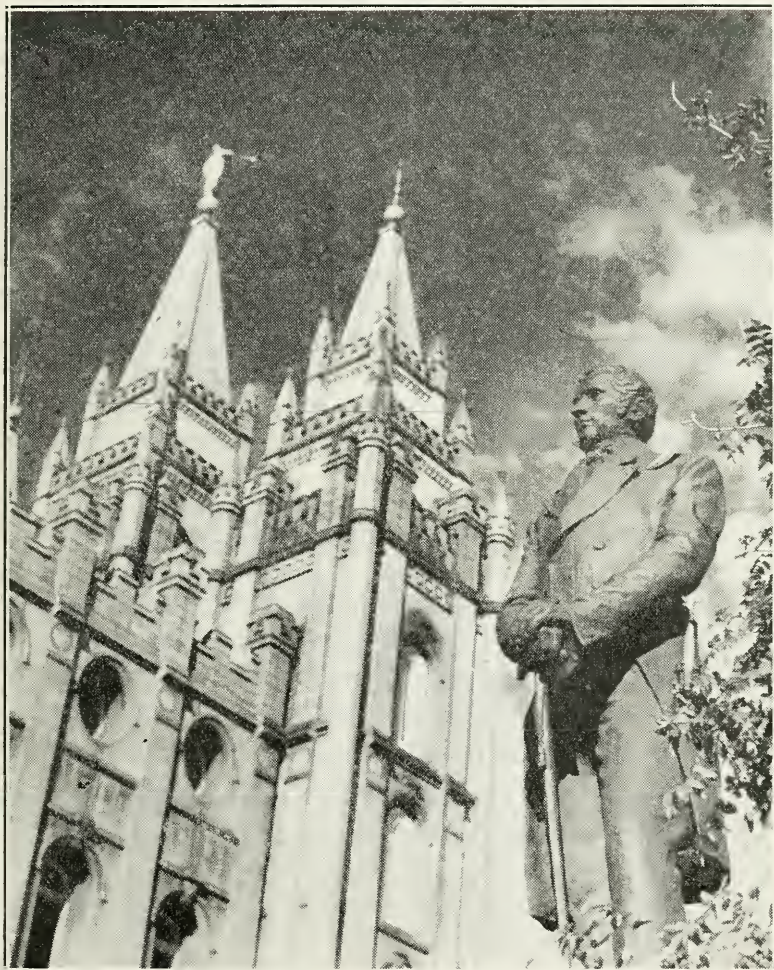


Millennial Star



Monument to a Martyr

*"They gave the last full measure of devotion
to the cause of the Church of Jesus Christ."*

(See page 408)

A New Feature!!

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The MILLENNIAL STAR takes pleasure in presenting the fourth instalment of the popular novel

"The Soul's Fire"

By Jeremiah Stokes.

By special arrangements with the author and Suttonhouse Ltd., publishers, the STAR presents a condensed version of the thrilling story each week.

Turn to Page 410 of this issue

This soul-stirring, gripping, dramatic narrative is based upon the lives of actual people—Joseph Smith, Brigham Young, and all the host of devoted men and women whose lives were freely offered and given that their ideals and beliefs might endure.

It presents early Church history, the struggles and trials of converts in Britain who emigrated to America, in a most realistic manner.

Begin the Story this Week

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THE LATTER-DAY SAINTS' MILLENNIAL STAR

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Museum 1354

If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour.—John 12: 26

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THIS WEEK'S COVER—

An unusual view of the Hyrum Smith Monument on Temple Square in Salt Lake City is presented on this week's cover. The spires of the Temple and the Angel Moroni Monument form the background. It has been ninety-four years this week since the Prophet Joseph Smith and his brother Hyrum died martyrs to the cause of truth, at Carthage, Illinois, on June 27th, 1844.

Joseph Smith's Divine Mission

By ELDER JOSEPH F. MERRILL

Of the Council of the Twelve Apostles.

IF Joseph Smith was not divinely called, then Mormonism originated in a fraud and is only another man-made religion. Joseph Smith claimed to be very much more than any other religious reformer of modern times. If his claims are false, then he was the basest of all reformers and his followers the most deceived religionists.

Joseph Smith was the descendant and son of poor, frugal farmer people. Their toiling hands in the midst of affliction provided only a modest living even with the hardest of work. To better their circumstances the family moved during Joseph's early boyhood from Vermont to New Hampshire (where Joseph suffered a severe illness), and then, in his tenth year, to Manchester in western New York. During these years the children had only the most meagre school opportunities. Under these trying conditions Joseph reached the spring of 1820, the early part of his 15th year.

The Founder

IN the accompanying article Dr. Merrill, former president of the European Mission, tersely presents the early history and claims of the first prophet of the Latter-day Saint Church. While Joseph Smith is looked upon as the founder of Mormonism, he himself gave all credit to Divine inspiration and revelation. This discourse is adapted from a manual recently written by the author on the fundamentals of the Church.

His parents were poor but they were honest, God-fearing descendants of good stock. They were devoted to their children. The result was a home in which harmony and love prevailed but from which the goods of the world were nearly absent. Religiously inclined,

the family took an interest in the religious denominations of the neighbourhood. They also read their Bible and thereby "hangs a tale."

In the early spring of 1820 Joseph was trying to decide which church to join. He read in the first chapter of the General Epistle of James:

If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not and it shall be given him. But let him ask in faith, nothing wavering. (James 1: 5-6)

This passage was a rich and thrilling discovery. It pointed the way out of Joseph's perplexity. He implicitly believed the Bible. He resolved to "ask of God" and went into the woods to pray, with the result that the most glorious vision ever given to man was opened up to him. He beheld the Father and the Son, heard their voices and received their messages.

Yes, this humble farmer's lad suddenly discovered more

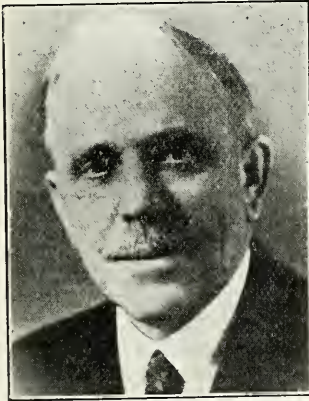
about God than all the preachers of the world had ever learned. He learned that Father and Son are separate, distinct and exceedingly glorious Personages in whose image man is made. He reported:

I had actually seen a light, and in the midst of that light I saw two Personages, and they did really speak to me, and though I was hated and persecuted for saying that I had seen a vision, yet it was true. . . . I was led to say in my heart: Why persecute me for telling the truth? I have actually seen a vision. I knew it and I knew that God knew it, and I could not deny it.

It was about three and one-half years later, September 21st, 1823, that Joseph received a visit from another glorious heavenly messenger in the person of the resurrected Angel Moroni, who told him about some inscribed gold plates in a stone box on a hill nearby—the Hill Cumorah. From this messenger, Joseph again learned more about angels than all the rest of the world knew. He learned that they also are real, personal beings (without wings) and that Moroni was a resurrected personage—a tangible being—who had lived in

mortality on the American continent about fourteen hundred years previously. He now knew that God and angels are actual personages and that heaven is a real place where dwell the personages of whose existence he positively and absolutely knew.

But more knowledge was yet to come. Joseph and his friend Oliver Cowdery, going out in the woods to pray on the bank of the Susquehanna River, May 15th, 1829, were elated to receive a visit from another heavenly messenger—the resurrected John the Baptist, the same person who baptized Jesus in the Jordan river. This messenger came and bestowed upon these two young men the Aaronic Priesthood — authority to preach, teach and baptize in the name of



Joseph F. Merrill

Jesus Christ, an authority that no other earthly mortal enjoyed at the time.

But greater honours yet awaited them. A few weeks later they were again privileged to receive heavenly visitors—the Apostles Peter, James and John, who stood at the head of the Church when the resurrected Christ ascended into heaven. These three messengers conferred upon Joseph and Oliver the Melchizedek Priesthood and the Apostleship of our Lord Jesus Christ. Thus the Holy Priesthood in its fullness was again restored to earth, from which it had been taken away in the early Christian era.

Thus Joseph Smith during his boyhood and early manhood years claimed that he was the recipient of a number of visitations of heavenly beings of the highest order. What proof have we that these claims are true?

This question goes to the very heart of things. Mormonism stakes everything upon the validity of these claims. If they

are false, the Church is only a man-made institution, which had its origin in a fraud. This would be extremely bad for its members, making vain all their hopes. But no such fate can befall them, for Joseph Smith was in very deed divinely called of God and his claims to manifestations and revelations from heaven were and are true. These facts should ever be kept in mind.

The proofs are of two types—external and internal. External proofs are those that any fair, open-minded person may examine; while the internal type is limited to relatively few—those to whom the Lord has revealed the truth. This conviction that comes through the impress of the Holy Ghost, *i.e.*, by divine revelation, is the best possible evidence. Our senses may fail us—two persons rarely see an occurrence exactly alike or understand just alike what they hear; but no one is ever misled by the testimony of the Holy Ghost. There are thousands and thousands of Latter-day Saints who have received a divine testimony that Joseph Smith was a prophet, called of God.

But the external evidences that he was genuine are many and convincing. The most outstanding of these is perhaps his accomplishments, then come his teachings, and finally his personality and character.

Joseph Smith did not have the advantage of a school and college training. Libraries, museums and similar cultural facilities were unknown to him in his youth. Yet he learned and taught the world immensely more real knowledge about God and true religious doctrine than all the world had known for centuries. The truth about the nature and personality of the Godhead had been completely lost. Frightful doctrines, like infant damnation and a literal lake of fire and brimstone for the everlasting punishment of those who "died without law," were widely taught and believed. Further, the

need of heavenly messengers to communicate with mortals, of divine revelation to bring enlightenment and truth to men, and of the Priesthood as a requisite to administering the ordinances of the Gospel was nearly, if not quite, universally denied. Joseph Smith's teachings are distinguished for their clarity, consistency and beauty. They are in complete harmony with all the inspired teachings of the Bible.

His achievements—what he accomplished—are likewise most remarkable. Let it be remembered that he was always working under handicaps. He was almost continually persecuted

(Continued on page 414)



Angel Moroni

*Monument atop
Hill Cumorah.*

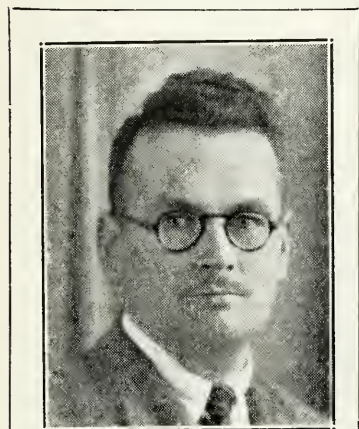
Testimony of a Convert

By Brother J. G. O'Sullivan

I WAS brought up in a Roman Catholic family and my early education was undertaken in a Benedictine Monastery in the west of England. Here my interest in theology became aroused and I perused every book upon this subject that I could obtain from the Abbey Library. Leaving here at the

age of fourteen, I finished my education at the Imperial Service College at Windsor — a school that has produced such famous men as Rudyard Kipling and Lord Gowrie of Camberra, Governor-General of Australia. Here for the first time I came up against religious beliefs other than Catholic. The effect of this was to make me examine the doctrines of other Christian Churches, with increasing confusion to my mind.

Upon leaving school, I became embroiled in the world of politics and thus came in touch with communism. It had the effect of completely upsetting my belief in Christ and Christianity. I was unable to reconcile the idea of a loving God and the misery of life, a merciful God and the sufferings of innocent children. I was unable to believe in a religion that allowed its ministers to lead a life totally opposite to the life of Christ. Loyalty to a religion that is effete and supine in matters of war and peace was intolerable. Therefore, in trying to re-centre my religious and spiritual life I decided to study the great religious systems of the world.



The Author

FROM far away Australia comes this testimony of a recent convert to the Gospel of Jesus Christ.

In his search for the true religion, Brother O'Sullivan made a study of many sects and creeds. With thousands of other Latter-day Saints he now has a conviction of the divinity of Mormonism.

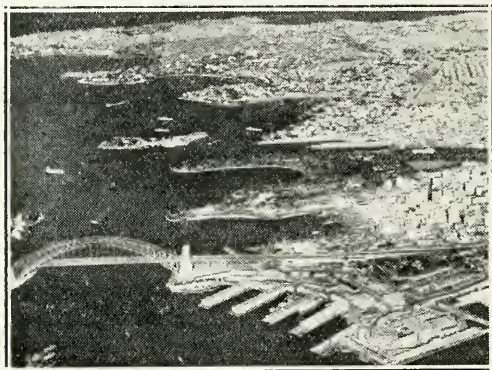
With this aim in view I entered the University to study comparative religions. As my belief in Christ and His mission was nil, I undertook the study of Eastern religions. Upon obtaining my degree nearly two years ago I found I could talk about Islam, Buddhism, Hinduism, Confucianism, Shinto, Taoism and the rest of the small Eastern Religions. Yet I was as far as ever from achieving my goal of spiritual rest and peace.

Two years ago I was living in Australia, enlisted in the army. In November, 1936, I left the Australian Army and went for a holiday to the Blue Mountains in New South Wales. Here,

in a mood of relaxation and recuperation, I began to read Zane Grey's *Heritage of the Desert*. Somehow I felt even then that Mormonism was a vital force in the realm of world religions. After reading this book twice I decided to study something of Mormon theology.

At a public library in New South Wales I spent the next two months reading all books both for and against the Church. I then contacted the Australian Mission, where I met Elder R. Y. Swapp. He furnished me with copies of *The Articles of Faith*, and the Book of Mormon, and skilfully answered every question I could think to ask him.

Several things particularly attracted me to the religion. Here was a Church with no professional ministry claiming dictatorial powers from God. A spirit of brotherly love prevailed in action as well as words. Members were willing to sacrifice in the service of the Church and strove diligently to live as closely as possible to the teachings of Christ.



(Courtesy Australia Trade Publicity)

Sydney Harbour from the Air

After reading *The Articles of Faith*, the Book of Mormon and the Holy Bible I wanted to investigate further. At this time I started to work as a seaman—an occupation that is not conducive to a religious life or influences. During a period of six months I did not see any members of the Church or communicate with them in any way.

I have always maintained that every religion must contain some portion of the truth in order to exist and that the true Church of God would contain the whole truth. The question was to decide which was the true Church. I prayed earnestly to God, our Father, to give me the grace and wisdom to find His Church. I felt a growing desire to become a Mormon, but I would not do so until I had convinced myself that it measured up to my standard of containing all truth. So I set myself out to critically examine its precepts. I found that all its doctrines embrace the main tenets of nearly all Eastern religions. Besides this its theology puts an entirely different aspect and much greater significance upon Christ and His mission. It answers the most perplexing questions of life. It gave me a deep and abiding faith in the Saviour of mankind.

I convinced myself that it contains all truth and is in fact God's own Church. Last August while ashore in England I sought out the British Mission and met Elder DeLos A. Rowe.

(Continued on page 415)

Talks on Doctrine

By ELDER MATTHIAS F. COWLEY

THE SCATTERING OF ISRAEL

THE people of Israel occupied the land of Palestine. Moses and Joshua both laid down the law of God to them. They were instructed that if they were obedient to the laws they would possess the land and if they were not they would be driven out by their enemies. "And I will bring the land into desolation. . . . And I will scatter you among the heathen . . . and your land shall be desolate, and your cities waste." (Lev. 26: 32-33) "And the Lord shall scatter thee among all people, from the one end of the earth even unto the other." (Deut. 28: 64)

Very much like these predictions of Moses is the solemn prophecy of the Messiah uttered about 1500 years later. "For there shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." (Luke 21: 23-24)

When the Saviour came the land was occupied chiefly by the tribe of Judah, which was subsequently scattered among the various nations of the earth. The other tribes of Israel were led captive by Shalmanezzer, King of Assyria, and never restored to their promised land. They have become outcasts. Their whereabouts is not known among the Gentile people of the world even at the present time.

Members of the tribe of Judah are dispersed among the Gentile nations; hence Isaiah refers to them as the dispersed of Judah and the other branches of Israel as the outcasts of Israel. A portion of the House of Ephraim is also mixed with the Gentile nations.

Hosea the Prophet speaks of them in the following terms: "Ephraim, he hath mixed himself among the people; Ephraim is a cake not turned." The terrible hand of destruction fell upon Judah's rebellious children when, under the Roman army led by Titus and Vespasian, Jerusalem was besieged. The Temple was destroyed, the city was laid waste, and many men, women and children were ruthlessly slaughtered. Those who escaped were led away captive, and their descendants are never to be restored until the "times of the Gentiles shall be fulfilled."

History records beyond a doubt how literally and terribly the several clauses in these predictions have been fulfilled. Israel is, as a whole, an outcast. Ephraim and Judah have been scattered. The Jews have been persecuted, slain and oppressed, and have become as Moses prophesied, a proverb and a byword in the mouths of all Gentile nations.

In the last days the words of Isaiah will be fulfilled. "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins." (Isaiah 40: 1-2)

THURSDAY, JUNE 30, 1938

EDITORIALS

The Two Martyrs

NINETY-FOUR years ago on June 27th, 1844, Joseph Smith, the modern prophet, and his brother Hyrum, the patriarch, were shot to death at Carthage, Illinois, by a mob of troops numbering two hundred. The prophet and his brother might have escaped. They had crossed the Mississippi River and were free to go into the far-away west if they had desired, and had chosen to do so. They were for a time somewhat uncertain, somewhat undecided as to what was the right, or the wisest thing to do. They felt that they could not even seemingly desert their families, their friends or the cause for which they had struggled so valiantly and successfully all their days.

"The Hour is Come"

THEIR situation and surroundings were not unlike those of the Saviour when in His hour of deep distress in Gethsemane He said unto His associates, "My soul is exceeding sorrowful unto death: Tarry here and watch." When He returned He found them asleep "for their eyes were heavy."

But when the Saviour had prayed, when His mind was made up He said boldly, "Sleep on now, and take your rest: it is enough, the hour is come!"

Confronted with these intensely serious conditions, the prophet and the patriarch, with superhuman courage, decided to return. They crossed the river and gave themselves up for trial. Friends had appealed to them to return, calling attention to the fact that Governor Ford, of the State of Illinois, had promised to protect them and to see to it that they would be given fair and just treatment.

Trying Painful Moments

THESE were painful moments for the prophet. He seemed to know, as did the Saviour, that the "hour had come." The prophet's last entry in his history is, "I told Stephen Markham that if Hyrum and I were ever taken again, we should be massacred."

The prophet, his brother Hyrum, and sixteen others went to Carthage on the 24th of June when Joseph remarked, "I am going like a lamb to the slaughter, but I am calm as a summer's morning. I have a conscience void of offence toward God and toward all men. If they take my life I shall die an innocent man, and my blood shall cry from the ground for vengeance, and it shall yet be said of me 'He was murdered in cold blood!'"

Struck with Dumbness

THE mob had made repeated threats openly that Joseph Smith would never be permitted to get away from Carthage alive. Governor Ford must have known that this con-

dition existed. It is said he was "struck with a sort of dumbness" when he was told of the murder of these men. His concern was more perhaps for his own safety than from grief over the crime he could and should have prevented.

But it seems this martyrdom had to come as did the crucifixion. The prophet and the patriarch thus gave the last full measure of devotion to the cause of the Church of Jesus Christ. From the blood of these martyrs has sprung a spirit and faith and testimony and devotion to the cause of the Church that have borne fruit of great value and in great abundance.

Through the prophet the Priesthood was restored with its authority and instruction to go into all the world and "preach the Gospel to every creature." The Church of Christ, through the prophet Joseph, has been restored in all its fullness. Missionaries with this divine authority have gone all around the world unselfishly preaching without "money" and without "hire" and have converted and brought into the service many from many lands.

The Power of God

THESE active workers everywhere are conveying by deed and by the spoken word that glad message of great joy that is to come to all nations before the coming again of the Saviour of the world. These two faithful and devoted chosen ones of our Heavenly Father did their work well. Their testimonies to the world were testimonies of implicit faith and they put their all upon the altar when they sealed their testimonies with their lives. The work will go on for "it is the power of God unto salvation to every one that believeth."

Bible Sunday

SUNDAY, June 19th, was Bible Sunday in England. This was the day chosen on which to celebrate the 400th birthday of the English Bible. William Tyndale translated all of the New and part of the Old Testament. His work was finished by Miles Coverdale. Nearly all of Tyndale's translations were used in the Authorised Version which appeared in 1611. His style was used as a model by the forty-seven revisers.

Another Martyr

TYNDALE was one of the world's great martyrs. He entertained the conviction that his mission was to make it possible for everyone to have an opportunity to read the scriptures and profit by the inspired teachings contained therein. This mighty man who was constantly persecuted, was finally tried for heresy, condemned to death, strangled at the stake and burned. His dying exclamation was: "Lord, open the King of England's eyes!" Later by order of King Henry VIII the Bible was placed in every parish church in England.

"Tyndale is the hero of the English Bible. He inspired its rhythms and its matchless nobility of phrase. He breathed into it the life that can never die."—RICHARD R. LYMAN

The Soul's Fire

By JEREMIAH STOKES

INSTALMENT 4

THE Prophet called Parley P. Pratt and Oliver Cowdery into conference one day, and stated:

The decree has gone forth from the Mansions of the Father that the Saints shall be gathered together into one place, that their hearts may be prepared to accomplish the marvellous work that has been assigned to them in their day and generation. But this is not the place of their gathering together, for their enemies seek their destruction and your own as well. Messengers shall go forth to the west to prepare the way for the gathering of the people into the land of Zion.

"Brethren," he said, "I desire you to go upon a cross-country missionary journey and to continue your labours even to the western borders of Missouri and among the Indian tribes beyond. Will you go?"

Begin the Story Here

THE Gospel is the handiwork of God, and in spite of all the combined forces of the adversary, it will continue to grow and flourish in the land. It will not. It cannot be destroyed." This forceful declaration was made by the Prophet following the continued persecuting activities of of the people of Colesville and vicinity. The opponents of Joseph Smith have taken the law into their own hands. Last week's instalment found them tarring and feathering the Prophet and Sidney Rigdon, but still the Mormons carried on with the work undaunted by their enemies.

"Yes, Joseph, we will accept the call," they answered; and without delay they got together a few necessities, bade their loved ones good-bye, and started out on foot upon their mission.

Weeks and months passed, and at last they had travelled fifteen hundred miles and had established branches of the Church at Kirtland, Ohio, and at Independence, Missouri. The first settlement had but a few houses, and the latter was but a trading post.

While the missionary work was progressing in Independence and Kirtland the activities of the prejudiced inhabitants of Colesville became more inhuman in their dealings with the advocates of the Mormon Church. Joseph Smith and his followers were the targets for the continual oppression.

Try as they would they could not quail the imbittered actions of the leading men of the community. Similar persecution was going on in Fayette and New York.

The Prophet realized it was impossible to build up the Church in the face of such bitter opposition.

Removal of the Saints from Colesville, Fayette and New York was imperative, and according to the Prophet the only way to stop the present strife and prevent bloodshed. And so the migration began.

People were called upon to gather their belongings and leave for Kirtland and vicinity. It meant sacrifice and tested the

adherents of the new faith.

Their cherished homes, holding within their walls the endearing memories of the past, must go into the hands of strangers; life-long ties of friendship must be broken; relatives must be left miles behind, perhaps never to be seen again; and new problems in the struggle for existence must be met. The journey too was no small undertaking, for they knew that it would entail a period of many weeks by horse, mule, or ox team over roads and trails that for the most part were rough and little travelled. But, being moved by an unwavering faith in the cause they had espoused, they discounted the sacrifices they would have to make, the dangers that confronted them, and the problems they would have to face, and made their decision calmly and deliberately without question or complaint.

The migration placed a great responsibility upon the few members of the Church who were already in Kirtland. They gladly welcomed the Prophet, Sidney Rigdon, and the rest of the newcomers, however, willingly shared their food and habitations with them, and gave them every possible assistance in getting established.



Early Day Kirtland

In the course of a few months the new settlers were in their own homes, and the daily routine of community life went on.

Elders of the Church continued their labours among the people of the States, travelling on foot, two by two without money, preaching, and making converts to the new

cause. As soon as a believer entered the fold, he became possessed with an irresistible urge to gather with the Saints and immediately began preparations to satisfy this desire. Each succeeding month placed more missionaries in the field and added more members to the Church, and with the continued movement of immigration, Kirtland became a thriving centre of population.

Among the many converts who gathered at this frontier Mecca of worship were George Albert Smith, a cousin of the Prophet, Heber C. Kimball, and Brigham Young, all of whom came from the state of New York.

Joseph Smith continued to direct the work and to preach and organize his followers into an orderly body in which both men and women were given positions of responsibility. As the institution grew in numbers, other settlements were established, the principal one of which was at Independence, Missouri. Here a printing plant was set up, and the publication of *The Evening and the Morning Star* was begun.

At Kirtland the foundation for a temple was laid, and the walls of this edifice began to rise. The beginning of this

structure was a momentous event in the minds of the members of the Church, for with its completion they believed would come great manifestations and great blessings.

With the steady influx of converts into Ohio and Missouri, many of the Saints purchased land, built homes, and commenced various business enterprises. With all this evidence of growth and progress among the Saints, signs of opposition began to appear on the horizon. In Jackson County, Missouri, and particularly at Independence, a very strong antagonism against the new Church developed. The spirit of hostility developed to such a fever heat that the opponents called all Missourians who were opposed to the Mormons to meet in the Independence Court House. At the appointed time, which was in the evening, nearly three hundred men answered the call. They made Isom Simpson chairman of the assembly.

"We are here, gentlemen," he began, "to decide what action shall be taken by the citizens of this county to check the growing danger to our society by the Mormons. What suggestions have you to offer?"

In every part of the hall men arose and clamoured for recognition.

"The chair will hear Mr. Ewing, the gentleman in the centre, yonder," said Simpson, designating the speaker with his pointing finger. "Come to the front, Mr. Ewing," he said.

All eyes were instantly centred upon Mr. Ewing.

"A lot of you gentlemen, I am sure," he began, "have heard me say that the Mormons are the common enemies of mankind, and I am glad to see so many present on this occasion. Your presence convinces me that there are a lot of the good citizens of this county who agree with me."

"You're right, Ewing," shouted a half dozen voices from the audience.

"And, gentlemen," he went on, "this opinion is not without facts to justify it. I see several men before me who have heard more than one of Joe Smith's preachers say that this fair land is to be given to these Mormons, given to them, mind you, given to them, for an 'eternal inheritance.' They call this state their Zion, and they are moving in here by the hundreds. What for? To rout us out and to take our farms and homes by conquest. Are we goin' to let 'em do it?"

"NO! NO! NO!!" yelled the audience in great confusion.

There was one man in the audience who listened, shouted, and applauded approval along with the rest, but who did not linger with the crowd when the assembly adjourned. He pulled his broad-brimmed hat tightly on his head of long hair, passed unnoticed out of the candle-lighted hall into the full light of a rising moon, and walked straightway to his saddled horse, mounted it and rode leisurely away. Once out of touch with the crowd, he spurred the animal into a gallop toward his destination.

This man was Porter Rockwell, the Prophet's friend.

Going directly to Joseph Smith's house, Rockwell stabled his horse, and going to the door gave a familiar knock. In a

moment the door opened, and the two men shook hands.

"Come in Porter," said Joseph. "What happened?"

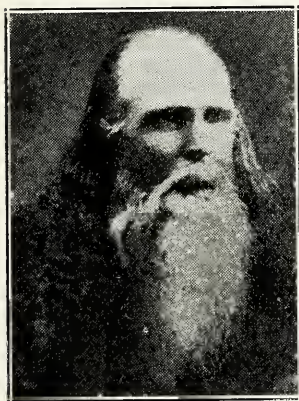
"I have never before witnessed such a spirit. Seemed as if all the devils in hell were turned loose in a wild stampede for blood and destruction."

Just then the door to an adjoining room opened gently, and the figure of a woman bearing a candle appeared.

"Is it the mob?" she asked.

"Put out the light, Emma," said the Prophet. "It's Porter."

"Yes, dear, I knew it was," she replied. "I am so nervous, Joseph, and so upset that I just had to come in. I hope I'm not intruding."



Quin Porter Rockwell
*Trusted friend of
the Prophet.*

"You're not intruding, Emma, but I'm afraid this conference will disturb you."

"No, Joseph, it won't. The suspense is worse than the truth. I must hear Porter's report. I'll feel better—no matter how dreadful it is."

"All right, my dear, probably it is just as well. Come in."

He took her arm and helped her to a chair beside him.

"You're trembling," he observed.

"Yes, I'm dreadfully frightened, Joseph. I fear something terrible is going to happen to you."

"Never fear, dear, my work is not finished—a long way from being finished. Go on, Porter, give us the account of the meeting."

Then Mr. Rockwell related the details of the proceedings in the courthouse.

"It is serious, Joseph," he observed, when he had finished. "Mighty serious. And I don't know what the outcome is going to be."

"It is the beginning of a dreadful crisis, Porter," sighed the Prophet as he arose, "but terrifying as it seems, the enemy will not prevail. The power of the Almighty has established this work and His hand will sustain it. My life may be taken and with it the lives of many of my brethren, but the work will endure. It cannot be overcome. God's purpose cannot fail!"

"I know that, Brother Joseph," his friend assured him, as he rose. "And so positive am I of the truth of it that I'd give my life for you and my last drop of blood for the Cause!"

"Such loyalty! Such a testimony of the truth!" Joseph replied, with great emotion. "But your life will not be required, Porter."

And then after a moment's pause, he added, "I ask you to protect me until my work is finished. Keep your hair at shoulder

length, I beg of you; and as long as you will keep it so, powder and lead will never harm you—you shall not die with your boots on. Remember that, Porter. It is a promise.

The faithful man took Joseph's hand, his keen eyes looking straight into the Prophet's.

"I solemnly pledge my life, Joseph," he said with a tightening grip. "I want to live and I want to serve you and the Cause to the end of my days."

There was a brief pause, and Porter added, "And now I must be on my way. Good night, Emma."

"Good night, Porter," she returned, rising. "My heart is so full that words cannot express my gratitude. I know you understand. And how I do hope our lives are spared to pay, in part at least, the debt we owe you."

"Love and service bring their own reward, my dear sister, as I've heard Joseph say," he replied. And then he turned to the Prophet, "Good night, Joseph," he said. "You have my prayers and my solemn pledge."

"God bless you, Porter. As I live, the promise I made unto you shall not fail. Good night, my trusted friend."

JOSEPH SMITH'S DIVINE MISSION

(Concluded from page 404)

and his life was frequently endangered, many times actually sought. He was maliciously arrested a hundred times or more and hauled before courts, but like Pilate of old, who tried Jesus, these courts found no fault in him. No stronger evidence than his repeated acquittals is needed to prove the malice that dictated his numerous arrests. Of course, his many mobbings were done wholly without any form of law.

Yet notwithstanding the continual handicaps that would have crushed any ordinary man, Joseph Smith worked on and in the short space of fifteen years, 1829-1844, accomplished the seemingly impossible. He gave to the world a great body of truth unknown to it. He re-translated the entire Bible. He wrote six large volumes of Church history. He translated the Book of Mormon in the remarkably short time of three months. He set up a well-nigh perfect Church organization. He built two temples, laid out cities on new and beautiful lines. He taught and led an impoverished people in extremely troublous times and yet had time to be joyous and sociable with his people.

As a personality, Joseph Smith, according to the testimony of friends and foes alike, was most remarkable. His ways were most winning, his presence most commanding; yet he was gracious, affable and friendly to all—the humblest as well as as the proudest. All agree that he looked and acted the part of a prophet and a leader of men. When his lack of school education and continually heavy handicaps are considered, do not his prodigious accomplishments in the short space of fifteen years stamp him as one of the most remarkable men who ever lived? He can not be explained except as one divinely guided.

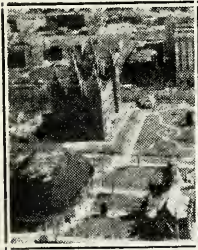
TESTIMONY OF A CONVERT*(Concluded from page 406)*

After attending meetings in London I made application and was baptized on August 22nd, 1937. The next day I sailed for Australia.

Since becoming a member of Christ's own Church I have known spiritual peace and happiness such as I never experienced before. I have a strong and burning desire to make known my great discovery to the world that others may be brought to the fulness of the Gospel and peace with our Heavenly Father, in whom we live and have our being.

News of the Church in the World

GENERAL CONFERENCE sessions of the M.I.A. and Primary Association of the Church held in



Temple Square

Salt Lake City, June 10th, 11th and 12th, met with the hearty approval of thousands of delegates who assembled in the Tabernacle for the yearly convention. Church authorities headed by President Heber J. Grant led the discussions throughout the meetings. More than 3,000 M.I.A. delegates pledged themselves to an active fight against the use of tobacco and alcoholic drinks and to "curb the false and persuasive advertising of these poisonous and habit-forming drugs." The importance and value of good leaders in the various departments of the Young Men's and Young Women's organizations were stressed.

M.I.A. SESSIONS were climaxed with a convocation of Scouting. United States Boy Scout executives, Church Scouters and Scout delegates from the western states, Mexico, Canada and Hawaii were in attendance. The gathering marked the twenty-fifth anniversary of Scouting in the Latter-day Saint Church.

THE PRIMARY convention was one of the most extensive affairs ever staged by the organization.

Special meetings, plays, festivals and displays were presented. Rapid growth in the organization was noticeable in the statistical reports given. During its sixty years of existence it has grown into a group of 97,595 members.

ELDER J. Golden Kimball, President of the First Council of Seventy, celebrated his 85th birthday anniversary on June 9th. Elder Kimball is the oldest of all living general authorities. He was born in Salt Lake City in 1853 and has been a member of the First Council of Seventy since April 6th, 1892. A special reception was held for him in the evening of his anniversary.



Elder Kimball

A FORMER British missionary, Elder Karl F. Foster, was recently honoured when he attained the distinction of being the first Master M Man from St. George, Utah. He received the official Master M Men Insignia after completing the necessary requirements which include three active years of M.I.A. work. Elder Foster will be remembered by members and friends in Birmingham and Manchester Districts, being supervising elder of the former. His brother Irwin is labouring in Newcastle District as a travelling missionary at the present time.

From the Mission Field

Arrivals and Assignments—

One lady missionary and four travelling elders arrived on the s.s. *Manhattan*, Wednesday, June 22nd, and were assigned to their labours in the British Mission as follows:

Sister Harriet D. Eyre (Salt Lake City, Utah) to Manchester District; Elders John E. Gillespie, Jr., and Spencer W. Clawson (Salt Lake City) to the Millennial Chorus and London District, respectively; Elder Harold L. Allen (Huntington Park, California) to Bristol District; and Elder William H. Bousfield (Santa Monica, California) to Hull District.

Transfers—

Elder Thornton Y. Booth was transferred from Leeds District to the *Millennial Star* editorial staff on Saturday, June 18th.

Elder Rodney W. Tew was transferred from Hull District to London District, Friday, June 17th.

Elder A. Ferron Forsgren was transferred from Bristol District to the European Mission Office, Saturday, June 18th.

Appointments—

Elder Donald R. Watkins was appointed supervising elder of Bristol District, Thursday, June 23rd.

Doings in the Districts—

HULL—Arthur Sutton, Jr., and Herbert James Hall were baptized and confirmed by Elder Seth H.

Young at a baptismal service held Thursday, June 16th, at Grimsby.

LEEDS—On Saturday, June 11th, M Men and Gleaner Girls, under the direction of Brother Herbert Walker, district president, held a fish and chip supper in Bradford Branch Chapel. Brother Walker directed the items on the programme which included: "Missionaries All," a one-act play, directed by Sister Bertha M. Farrell; selections from the Bradford Gleaner Girl Choir; presentation of the Russell Cup to Brother Arthur Warnes for the M Men; presentation of the M Men Shield to Brother George Pitts for the group's permanent possession; and the awarding of achievement awards to active M.I.A. members during the past season. Dancing and sociability games concluded the evening's social. Sisters Louise Matheson and May Gardner, lady missionaries, led the latter activities.

NOTTINGHAM — On Sunday, June 12th, a special choir programme was presented to members and friends of Leicester Branch in the branch hall. Short talks and readings interspersed the musical programme. Speakers during the evening were Branch President George E. Gent, Brother Roy Roberts, branch choir-master, and Sister Elsie Pole. The enjoyable service was under the supervision of Brothers Gent and Roberts.

DEATHS

PURCELL—Funeral services for Sister Elizabeth Ann Purcell of Bolton Branch, who passed away Sunday, June 12th, were conducted by Supervising Elder Benjamin H. Glade assisted by Brother William Gregson, district president, and Elder Max W. McKeon. The service, which was held in the Purcell home, included a vocal solo by Sister Dorothy Blythe of Mansfield Branch, Nottingham District. Elder

Glade dedicated the grave.

CARLISLE—Funeral services for Miss Joyce Carlisle, 9 year old daughter of Mr. and Mrs. J. Carlisle, of Eastwood, were conducted Monday, June 13th, in Eastwood Branch Hall, Nottingham District. Elder Dean E. Smith was in charge of the service assisted by Elder Frederick W. Hopkins. Elder Smith dedicated the grave in Eastwood Cemetery.

LATTER-DAY SAINT MEETING PLACES IN BRITAIN

(All meetings begin at 6.30 Sunday evenings unless otherwise indicated.)

- Aberdeen:**
Corn Exchange,
Hadden Street,
Off Market Street.
- Accrington:**
*L. D. S. Hall,
Over 9, Church St.
- Airdrie:**
†L. D. S. Hall,
40, Hallcraig Street.
- Barnsley:**
Arcade Buildings.
- Batley:**
*L. D. S. Hall,
13, Wellington Street.
- Belfast:**
†Arcade Buildings,
122, Upper North St.
- Birmingham:**
L. D. S. Chapel,
23, Booth Street.
Handsworth.
Council Schools,
Stratford Road,
Sparkbrook.
- Blackburn:**
L. D. S. Hall,
St. Peter's Street.
- Bolton:**
Corporation
Chambers.
- Bradford:**
L. D. S. Chapel,
Woodlands Street,
Off City Road.
- Brighton:**
105, Queen's Road.
- Bristol:**
Hannah More Hall,
45, Park St., Clifton.
- Burnley:**
§L. D. S. Chapel,
1, Liverpool Road,
Rosegrove.
- Carlisle:**
L. D. S. Hall,
Scotch Street.
- Cheltenham-Stroud:**
Theosophical Hall,
St. Margaret's Ter.,
Off North Place,
Cheltenham.
- Clayton:**
*Central Hall.
- Derby:**
Unity Hall.
- Doncaster:**
*L. D. S. Hall,
Trafford Street.
- Dublin:**
†L. D. S. Hall,
8, Merrion Row.
- Eastwood:**
Library, Church St.
- Edinburgh:**
Ruskin House,
15, Windsor Street.
- Gainsborough:**
*L. D. S. Hall,
Curtis Yard.
- Gateshead:**
Westfield Hall,
Westfield Terrace.
- Glasgow:**
L. D. S. Hall,
4, Nelson Street.
- Gravesend:**
Freeborn Hall,
Peacock Street.
- Great Yarmouth:**
L. D. S. Hall,
33a, Regent Street.
- Grimsby:**
Thrift Hall,
Pasture Street.
- Halifax:**
*L. D. S. Hall,
35, Brinton Terrace,
Off Hansen Lane.
- Hucknall:**
*Byron Buildings.
- Hull:**
L. D. S. Chapel,
Wellington Lane, and
Berkeley Street.
- Hyde:**
L. D. S. Hall,
Reynolds Street.
- Kidderminster:**
L. D. S. Chapel,
Park Street.
- Leeds:**
*L. D. S. Hall,
5, Westfield Road.
- Leicester:**
All Saints' Open,
Great Central Street.
- Letchworth:**
Vasanta Hall,
Gernon Walk.
- Liverpool:**
L. D. S. Chapel,
301, Edge Lane.
- London:**
L. D. S. Chapel,
59, Clissold Rd., N.16.
Ravenslea Chapel,
149, Nightingale Lane,
S.W.12.
22, Doggett Road,
S.E.6.
Ivy Hall,
Wellesley Road,
Gunnorsbury, W.4.
- Loughborough:**
Adult School.
- Lowestoft:**
L. D. S. Hall,
20, Clapham Road.
- Luton:**
Dallow Road Hall,
Corner of Dallow and
Naseby Roads.
- Mansfield:**
39a, Albert Street.
- Manchester:**
L. D. S. Hall,
88, Clarendon Road,
C. on M.
- Merthyr Tydfil:**
L. D. S. Chapel,
Penyard Road.
- Middlesbrough:**
L. D. S. Hall,
188, Linthorpe Road.
- Nelson:**
*L. D. S. Hall,
10, Hibson Road.
- Northampton:**
*L. D. S. Chapel,
89, St. Michael's Str.
- Nottingham:**
L. D. S. Hall,
8, Southwell Road.
- Norwich:**
L. D. S. Chapel,
60, Park Lane.
- Nuneaton:**
Masonic Hall.
- Oldham:**
L. D. S. Hall,
Neville Street.
- Plymouth:**
L. D. S. Hall,
34, Park Street,
Tavistock Road.
- Pontllanfraith:**
Enquire:
81, Brynteg Street.
- Preston, Lancs:**
L. D. S. Hall,
7, Lords Walk,
Off North Road.
- Rawmarsh:**
L. D. S. Hall,
Main Street.
- Rochdale:**
L. D. S. Chapel,
Lower Sheriff St.
- Sheffield:**
L. D. S. Chapel,
Corner of Ellesmere
and Lyons Roads.
- Shildon:**
*L. D. S. Hall,
100, Main Street.
- Skelton:**
*Scott Rooms,
Boosebeck Road,
Skelton Green.
- South Shields:**
L. D. S. Chapel,
98, Fowler Street.
- St. Albans:**
49, Spencer Street.
- Sunderland:**
L. D. S. Chapel,
18, Tunstall Road.
- Tipton, Wolverhampton:**
L. D. S. Hall,
Washington Building,
Berry Street.
- Varteg:**
Memorial Hall.
- West Hartlepool:**
L. D. S. Chapel,
7, Osborne Road.
- Wigan:**
*L and Y Station.

§—6.15 p.m.

*—6.00 p.m.

†—7.00 p.m.

‡—2.30 p.m.

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